



**ADELANTANTE RAZA**

ORGANO DE INFORMACION Y  
MOVIMIENTO DE LIBERACION

APRIL '74



**Al Poder, De Servir  
Al Pueblo: Privilegio**



# COMENTARIOS...

Chicanos in Wisconsin should never have to bow their head in shame! The only shame we can allow ourselves is the failure to live up to what we are--to what we can be! La Raza, Inc., has in three years, opened many doors for us. What each of us does from now on depends on how much we learned, how much we are willing to learn . . .

The sensitization of community minded people led to an army of volunteers. Missionary work grew in East Central Wisconsin for the Chicanos-- Harold Roelofs spent endless hours in our bookkeeping and accounting department, Robert Wagner has been a constant friend and consultant for the staff and Board; Charles Fernandez struggled through tiring moments and conflicts as he administered Title I; and Patricia Santos and Clare Kiepk made a tremendous effort and succeeded in building an outlet for Chicanos with the initiation of La Raza, Inc.

There were many others assisting us: Victor Ramirez, Della Spang, Fred Johannes, Susan Mueller, and La Juventud who gave a hand with distributing ADELANTE RAZA!.

The effort put out by these people has been tremendous; and since we are showing our appreciation to those who have helped, I would especially like to thank Fr. Pancho and Richard Kresal for their continuous support and assistance in the publication of ADELANTE RAZA!.

Maria Anita



## OF MICE AND MEN

Time with its sometimes ruthless, sometimes delightful course of events ripples through the souls of men, leaving them never quite the same. Yet it is within the power of each person to determine how he himself will be changed, especially when the going gets rough. His decision of how to handle the situation and his fidelity to that decision will make him man or mouse.

A mouse scampers away and hides when he feels threatened. He snoops and patters about in the dark for food and a dingy hole--his existence. He is too small to venture out and face trouble alone; he is too scattered, too much in his own admitted world, to get together with fellow mice.

As time and its happenings course through the lives of a people, however, there need be no makings of mice but only of men and women, people, faithful to a commitment to create a better life for themselves and their children. These are men and women with no time must get even, but men and women

who are, determined to forge ahead no matter what the cost, with a vision of a world where people are accepted as persons, as unique in their own right, whether black or white. These men and women fully aware that criticizing is hardly enough, know that their needs, as well as those of their brothers, will only be met and that a future of greater opportunity and happiness can only be assured when they themselves rise up to the task and join the front lines of creative positive action.

There is no time to scamper off to hide, nor any time to squabble over I am--gonna-get-even-with-you pettiness. There is only time to delve into change the course of event as men can and not to let one self merely be changed by them as mice do.

Sr. Ann Kilkelly  
Stevens Point

## LA RAZA, INC.

1825 N. McDonald Street  
Appleton, Wisconsin 54911  
(414) 739-7750

To: Victor Ramirez, President of La Raza Board  
Charles Fernandez, Chairman of the Executive Board  
LA RAZA, INC.

DATE: el 30 de Enero de 1974

Victor Ramirez  
President  
Charles Fernandez  
Chairman of the Board  
St. Ann Kilkelly  
Stevens Point  
Miss Ann Kilkelly  
Stevens Point

Hoy quiero anunciarles mi resignacion como director de La Raza, Inc. He aprendido mucho y las estoy agradecido por ello. Que los esfuerzos de crear una nueva fuerza y un nuevo espíritu "Chicano" continúe por mucho tiempo . . .

At the present time I would like to announce my resignation as Director of La Raza, Inc. I realize that such a step would not have much meaning at the end of the year since possibly La Raza would have no monies to offer a job to a new person. But I believe that with the monies we have received this year, there is a chance that a good director could be hired in the immediate future.

I am sure that this will cause an extra burden on you, but God will reward you for your efforts and concern.

Sincerely,

Fr. Demetrio Oyarte, Director  
La Raza, Inc.

Pojmas

The Wisconsin State Employment Security has on file the following job opening and would appreciate your help in altering the Spanish Speaking community in your area:  
Employer: La Raza Inc.  
1825 n. McDonald St.  
Appleton, WI. 54911  
Phone: (414) 739-7750

Job description: Director of dynamic self-help organization serving the Spanish Speaking communities in Central and East Central Wisconsin. Must be self-starter, able to initiate project and be an effective link between needs supervise outreach staff and administrator short term projects. Must be bilingual.

Pay scale: \$8,000 to 10,000 plus fringe benefits.  
Send resume. Need immediate.

For more information, feel free to contact Wisconsin State Employment Security in Appleton (414) 725-8531, or Wautoma (414) 787-2159





## Foro para la Acción

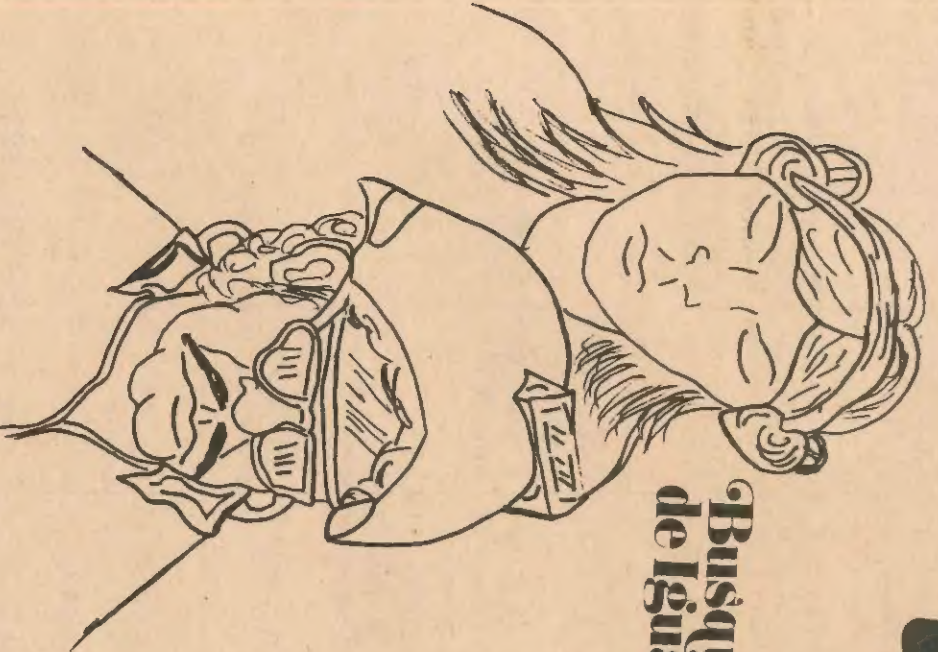


## Informe



## Publicaciones

## Busqueda de Igualdad



# Americanos de Habla Hispana:

La Raza, Inc. of Appleton incorporated in July of 1971 to rally to the unmet needs of the seasonal migrants and to establish programs and utilize agency services for the migrants and settled-out Mexican-Americans.

February 5, 1972 marked the official merger of the Appleton and Stevens point Wautoma efforts, en-

compassing then 6 counties, now 8 in central and East Central Wis.

The goal of La Raza is two fold: 1) to create an awareness of the presence of the Mexican American in the community who, for too long, has been hindered when Anglo agencies such as police, school, health and welfare departments were unaware of the situation because of language barriers or, simply, unconcern 2) To inform, educate, and develop leadership and organize La Raza people; thus liberating them from fear and ignorance.



## keeps reaching out

Lost in a world he cannot call his own, the Mexican-American many times stoops to his daily lot, shrugs, his shoulders, and feels there is nothing he can do about it anyway. He is held back by real fears of rejection, of making a fool of him self by an inability to understand the language, by his lack of education.

This attitude has grown gradually out of a life of a people on the move, never quite belonging; needed to work in a community but never wanted to stay. As one local resident griped in the area news: How much money do the migrants cost the local taxpayer?

The families that settle in an area then, keep to themselves. The adults especially find it safer to build walls. They find they no longer want much friendship, warmth or acceptance of the established community; they no longer care if they do not know the right strings to pull for the right results; they have lost the energy to fight the fact that they are not getting anywhere in job or opportunity for the family. Instead, bitterness and quiet hopelessness grow.

Efforts made by La Raza during the last 3 years were directed toward bringing available services to those in need and in making these needs known to the community. This is a necessary service but an endless one that helps people survive but does not necessarily build men. The present emphasis, then, as outlined here, is to take that second step of self-determination of men. They themselves must come to grips with their reality in their reality in their unique situation.

## Puntos Principales

To date, La Raza has had some success in achieving better understanding between the Anglo and the Mexican-American communities, and has made advances in securing the rights of La Raza people. But, acceptance of the Mexican-American as he is, is far from reality; and can only be realized when the Mexican-American himself stands up for his rights without fear of rejection. This, then has been the goal of La Raza, Inc., in its five year plan.

### Education:

During these years La Raza has accomplished much:

a. Coordinated with the Department of Public Instruction of provide tutorial programs for Chicanos in Wauashara and Portage counties; initiated and presently sponsors two such programs in Green Lake, Portage and Outagamie counties--with a total of 75 tutor from UW Stevens Point, UW Oshkosh and Lawrence University (Appleton) serving 170 children of Chicano families.

b. In the summers of 71, 72, and 73 a Title I migrant program was developed and implemented for the benefit of migrant children. The program included new concepts in education, such as: culture, art,

c. La Raza, Inc. proposed and carried out a school of journalism program for 12 migrant youth, in the summer of 73. They received training in photography, reporting, interviewing techniques, etc. The result of that program, a book entitled "Nuestra Gente", will be published in the next month.

d. A year-round program similar to the above has been proposed and submitted to various agencies such as the Department of Public Instruction and the UW-Extension, as an alternative to formal education for high school drop-outs.

e. La Juventud de La Raza has been organized to promote and develop Chicano Youth. At the present time La Juventud has 20 young people participating in various projects.

f. "Chicano Voices," a proposal to train Chicano in community involvement and to record their anxieties in relation to present labor situations has been submitted to the Department of Industry, Labor and Human Relations.

g. "El Grito Chicano", struggles and culture is to be held at Lawrence University during the month of April 1974; co-sponsored by students of Lawrence University and La Juventud.

h. La Juventud has agreed to sponsor Los Latinos (Chicanos inmates at Fox Lake Correctional Institute) in their activities. Our youth group has undertaken their responsibility of helping them with the distribution of their monthly publication throughout Wisconsin and is actively engaged in seeking sponsors for this publication.

## LA RAZA, EVALUATION

a. Established two permanent offices; one in Appleton and second in Wautoma; and secured three community workers available to Chicanos to aid in securing welfare and human rights.

b. Enlisted the services of local attorney to provide much needed legal aid.

c. Initiated a loan fund: \$4,500 was collected, most of it already allocated in 55 loans; to be paid within a year's time, at no interest to the borrower. At the same time establishes credit for

d. On March 1973 an Alcoholism program was started in Berlin Wisconsin for referral and counseling, with funds from the bureau for Alcohol and drug abuse, Madison, (renewed 1974).

e. Since 73 La Raza, Inc., has secured a year-round service for migrants in the areas of Wautoma and Appleton. Two UMOS employees work out of our two offices.

f. Starting on the Spring of 73, 2 bilingual workers (Juan Idrogo and Fred Johannes) were employed by the Wisconsin State Employment Security in Appleton and Wautoma both through the efforts of La Raza.



Communications:

a. Each month 3,000 copies of Adelante Raza! newspaper are published and distributed to distributed to Chicanos.

b. A spanish radio program was broadcasted for 4 months at WDUX Waupaca but discontinued for lack of funds. Again in summer of 73 radio time was purchased at WISS Berlin with migrants as the prime target group.

c. Arranged frequent and extensive coverage on the local media about La Raza issues, history, activities and directed "Strangers in Our Homeland" conferences as an all-out effort to create dialogue in the community.

d. Los Nativos: a report on Strangers in Our Homeland Conferences, held at in the Fox Valley in the Winter 73 was printed for distribution. 1,000 were mailed to agencies schools, Chicanos groups and individuals throughout the state; another 4000 were handed out of local Chicano meeting and gatherings.

e. Presently, a radio program broadcasted by La Raza, from the studios of WLFM-Lawrence University intends to educate the Anglo community as to the Anglo Community as to the Latin American culture etc.

f. Monies have been allocated for a radio program, through Campaign for Human Development funding for the months of June to October 1974.



## TIEMPOS CRITICOS TIEMPOS DUROS

### A GRADUAL CHANGE FROM SERVICES TO ADVOCACY

La Raza Inc. 1973-74 evaluation

Se han desarrollado fuerzas por la region. (There has been a Chicano development throughout our region.

Se han activado comunidades y grupos de Chicanos. (Active forces have resulted in emerging Chicano communities.)

Sections with in the established community have reacted favorably to La Raza's voice.

A state-wide voice has been heard from Central Wisconsin representing the Chicano.

Successful programs (and at times, unsuccessful ones) were thought, developed, and carried out.

Results: there is new Hope, Energy, and goals.

### Goals for 1974-77

Progressively change from direct services to advocacy role.

2. Plan and carry out, with the people some vital programs on adult and youth education (not merely in the scholastic area, but leadership and social relations as well.)

### Funding & Staff

An annual budget of 18-20 thousand dollars would be sufficient to implement new goals as local agencies take more of a responsibility in serving the Chicano.

La Raza would employ two key people to:

1. Listen,
2. Think, and
3. Act.

These people must be available to our community at every moment to educate, to lead, and to further develop the Chicano community.

In addition, a part-time paid person for working on proposals and administration is requirement.



### KNOWLEDGE IS POWER (Communications Budget )

La Raza, Inc., plans to keep 100% of its communications budget; and to raise these necessary monies in order to implement these vital programs for our Chicano communities.

The radio, newspaper, and possibly, TV coverage of Chicano views, explanation of rights and duties for activation of political and social welfare and union activities; in essence to help develop and awaken individuals in social issues is essential and of the utmost importance.

### TUTORIAL PROGRAMS

1. Our children experience a cultural shock in their first contacts with schools. Spanish is no good any more; friends are different; music is strange.



2. Teachers do not have time or the desire for giving individual care. The problem in the classroom becomes permanent when it shows up in reading deficiencies hurried attempt to catch up, and the high drop out rate (50%).

3. There is hardly any contact between families and school. Notices are not read by the parents (many do not know how) and meetings are not attended.

4. The child buries his identity and may or may not acquire a new one. And isthus torn between the one at home and his new one in school.

#### TUTOR'S ROLE

Provide remedial skills in language, reading, etc.

Teach the child in both languages and assist him by accepting his culture in a hostile environment.

A liason between schools and family.

Help parents to understand and participate in child's life of learning.

Tutors are but a temporary solution.

Tutor's role is the school's duty but is a necessary step at present



#### TUTORS HAVE FULFILLED THEIR ASSIGNMENTS

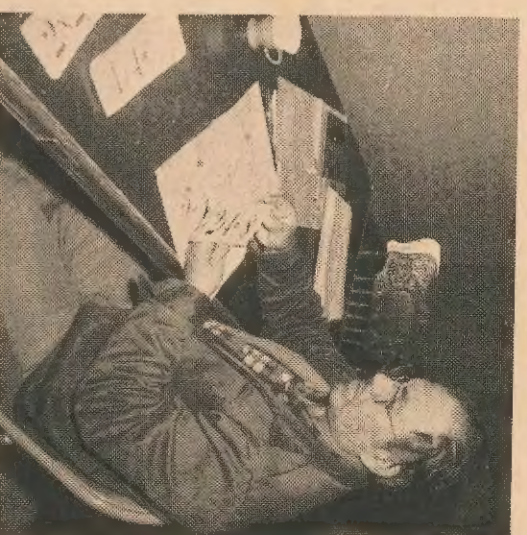
(Education Budget)  
Title VI--Nondiscrimination in Federally Assisted Programs, Sec. 601, Civil Rights Act;

"Elementary and Secondary Schools The responsibility for eliminating discrimination extends to the way a school system's entire educational programs and activities are organized and carried out.

Local school officials are responsible for: Eliminating and preventing discrimination in all services facilities, activities, and programs (including transportation, athletics, and extra-curricular activities).

Developing English language skills without demeaning the language of a pupil's home environment

Notifying non-English-speaking parents about school activities that are called to the attention of other parents."



La Raza, Inc. hopes that by the fall of 1975 local school districts will assume their responsibility for providing meaningful education to the Chicano child; and will hopefully establish a Spanish Speaking liason between the school and the Chicano family.

Therefore, La Raza is considering a 50% budget cut in its educational programs by the fall of 1975 as school districts fulfill their duties to all its residents.

#### SERVICES

Our community workers will be needed in the area until the county Department of Social Services hire Mexican-American workers (social workers, translators, outreach workers, etc.) within their departments A translator outreach worker could besharedamong the different agencies within a county or counties could join together to share the services of "specialists" for Mexican-Americans EXAMP: 65 families in a county may not justify a Mexican-American social worker, an alcoholism counselor, etc. but two or three counties together could use the services of specialist for Chicanos.

We have to continue persuading county officials that Mexican-American citizens have rights, and that it is the duty of each county to deliver those services equally to all citizens, regardless of language differences.

#### Five Year Plan

The role of the community worker is not intended to be permanent. La Raza hopes (and plans) to make enough community impact so that local agencies will care for the needs of all their residents.



From Service Advocacy  
 Since the objective of La Raza is to turn away from direct services into an advocacy role, we are only requesting 20% of the services budget. We expect to contract services with individual counties, or that those counties take care of its Chicano residents.

# La Raza work. Families Day Care Education

ONCE UPON A TIME TILL NOW

Today, however, a new turn of events is taking place. What has been done to this point is a mere beginning. The Mexican American community is now stepping forth. Through monthly meetings the people have greater opportunity to share and discuss ideas, problems and solutions. One of the concerns which arose was day care. Presently a group of women from Bancroft, Almond, Plainfield and Wautoma are meeting regularly to draw up a program to meet the needs of their children and those of both the Mexican-American and Anglo communities. They want a day care program and are working for it.

Another group intends to meet to discuss their problems with the government housing and to create pressure for action in their regard. Singly they can do nothing but as many in one voice, they will be heard. The same can be done with food stamps, the present system of distribution of which is costly (in purchase, transportation, and work-time loss), according to the people

Now more than ever what will develop or evolve in the future depends on Raza people themselves, not on the efforts of a few. What the people can't do can't be done!

ABE BROADENS WORLD OF PEOPLE  
 English sentence patterns, vocabulary, and reading comprehension along with crocheted handbags, knitted nightslippers and pillows are developing in 2 adult basic consumer education classes held once a week in Wautoma and Plainfield for Mexican-American women sponsored by the Fox Valley Vocational and Technical School.

The 16 women enrolled are able to get away from their daily routine of children and housework for 2½ hours and can visit and learn with neighbors under the guidance of Mrs. Jean Loey of Wautoma.

For some of participants, this is their first opportunity to learn English, for others it is a chance to stretch their vocabulary and improve reading comprehension through the exercise of various reading skills. The individual learning structure allows each person to work on her own level at her own pace.

The second half of the class is devoted to consumer education, to various aspects that the women themselves have chosen. Presently Sister Arnold is teaching crocheting and knitting.



Discussing alternative day care ideas are (1 to r.) Marlene Mueller, Headstart coordinator, CAP Oralia Lopez of Bancroft with daughter Sylvia, Concha Guzman and Herlinda Castillo of Almond.

In experimenting and trying new things, the ladies spontaneously share their talents and ideas with one another. Looking ahead, plant care and buying tips are material for future sessions.

Although the classes have only begun in late January and February there are signs of good things happening. Besides warmer feet, gift ideas and a feeling of accomplishment in creating something there is a quiet but definite sense of hope for those who know no English in becoming able to communicate in an English speaking environment. As one Mexican-American woman recently put it, not being able to speak English is like living in another world. Perhaps efforts such as these weekly classes can be a meeting place for those 2 worlds.



ABE teacher Jean Loey (center, foreground) discusses an exercise with Margarit Facundo (left) while Herlinda Castillo (right) works on.



Sister Arnold shows Margarita Facundo the next step for broomstick handbag during the ABE/consumer ed.

## TOTAL BUDGET FOR LA RAZA, INC. (for 1974)

Program	Request (CHD)	Inkind & Local
*Communications	\$ 20,606.00	\$ 3,300.00
* Education	10,000.00	82,500.00
* Services	26,000.00	10,760.00
Total	\$ 56,706.00	\$ 96,560.00

Revised for CHD Funding, 1975

Program	Request	Inkind & Local
* Communications	\$ 20,606.00	
* Education	5,000.00	*****
* Services	5,200.00	
Total	\$ 30,806.00	

\*\*\*\* The difference will be picked up by local agencies and /or reduction of services.



# CHICANO VOICES

## Here I am in Wisconsin

The following proposal was submitted to the East Central Criminal Justice Planning Committee by La Raza, Inc., on March 8, 1974.

### Introduction

Over 3,000 residents, plus 4,500 migrants, living and working in our 8-county area provide great contributions to the Wisconsin industry and economy. Yet, never have these Chicano voices been documented in regard to the labor practices, criminal justice, and education. The Mexican-American has suffered under the suppression of facts that could be used to his aid.

Thus, we propose: "CHICANO VOICES"

### Problem

#### No Valid License, Why?

Many Chicano citizens get arrested and fined for driving without a license. Why isn't the Division of Motor Vehicles providing an avenue for adult Chicanos to obtain a valid license in their own language? For example, in summer 1973 La Raza co-ordinated with Fox Valley Technical Institute, Appleton a Drivers Education class, which was translated into Spanish by a local Chicano resident.

### Language, Again?

Last year (1973), in Outagamie county alone, La Raza handled between 15 to 20 court cases--eight because of complete lack of communication (the offenders spoke only Spanish, the judge and police officers only English).

Feb. 1974--8 Chicanos were brought to Court; 4 were sentenced and are presently serving from 3 months to 4 years in Oshkosh, Stevens Point, Appleton, and Waupun.

## Trabajadores

"NUESTRA GENTE NUNCA SE QUEJAN DE LA SITUACION"

The company's relationship to Chicanos: Why Chapman's hire Mexican-Americans

According to the president and personnel manager of Chapman's the company goes out of its way to hire Mexican-Americans. This orientation must be viewed in conjunction with the economic climate of Berlin and the nature of the foundry industry. Berlin Chapman's like the Berlin tannery--second largest employer of Mexican-Americans in Berlin, has an extremely high turnover rate in the bottom echelon jobs. Townspeople, company management, and workers alike agree that this is because of the unpleasant nature of and lack of promotional opportunities form these jobs.



And the cases keep returning--no representation in court; wrong charge (Ex: Gavino Martinez, Appleton is arrested for driving after revocation of license, He was driving without a license, because he never had one!); and in the case of the State of Wisconsin vs Domingo Ramirez, Appleton an all-white jury (40 to 50 yrs. old and arrived at a guilty verdict in 5 minutes: Also in Appleton: the city of Appleton vs Gilberto Martinez, False Arrest (According to the witness "All Chicanos look the same."

We are convinced that there are over a hundred cases similar to the above throughout the outlined territory. Chicanos voices and statistical data have never been recorded in this area. Until we have vital information to organize loans of action; our people continue to suffer, the judicial system continues to judge with out total comprehension of the situation. A researched documentation would be the first step toward fair representation of a Chicano before any court.



### A COMMUNITY SPEAKS

(NOTAS DE UN ESTUDIO--BERLIN, WISCONSIN):::

"CHICANO VOICES" is a 3-part proposal submitted by La Raza to the 3 respective groups: Department of Industry, Labor and Human Relations, Division of Family Services, and the East Central Criminal Justice Planning Committee to document Chicano voices in the labor, justice, and alternative education areas.

However management shows some of the local distaste for these "aliens" (as Chicanos are generally viewed) they are seen as trouble-some and somewhat inecrutable because they do not speak English well and after all they are't one of us." The general manager of foundry's assertion that, "We would 'nt hire these people if we didn't have to," reemphasizes the point that the hiring of Mexican-Americans is the company's response to a specific economic need.

The ex-union president added the union's perspective to the question of why Chapman's hires Mexican-Americans. He explained that Mexican-Americans are easily manipulated workers. Many do not understand their rights as workers and do not have the language skills or knowledge of the system to speak up.

## Nuestras Leyes

### Mira a ese Chicano

#### Goal

Our purpose therefore is two-fold to research and document cases of the administration of justice in regards to the Chicanos in an 8-county area in Central Wisconsin And, to record and develop Chicano community voices in those cases.

The person hired will attend all court appearances involving Chicanos; will seek legal aid for Chicanos; act will act as a translator when needed and requested; and, will document Chicanos voices.

This 6 to 8 month project, sponsored by East Central Criminal Justice Planning Committee, will name an advisory board to the project to arrive at definite conclusion facin the Chicano community. The Board will consist of members of the Chicano community and other individual representing the various department of law enforcement and judicial branch.

If they do complain they do so to the Mexican-American personnel manager who represents the managment.

Mexican-Americans have been isolated from experience with the militant unionism of large cities, so they are unlikely to make demands on management. They do not want to risk their jobs and are thus easily intimidated by the foremen in the shop. They do not complain off low wages nor of cuts in incentive pay.





**P U E D E S     D E D U C I R :**

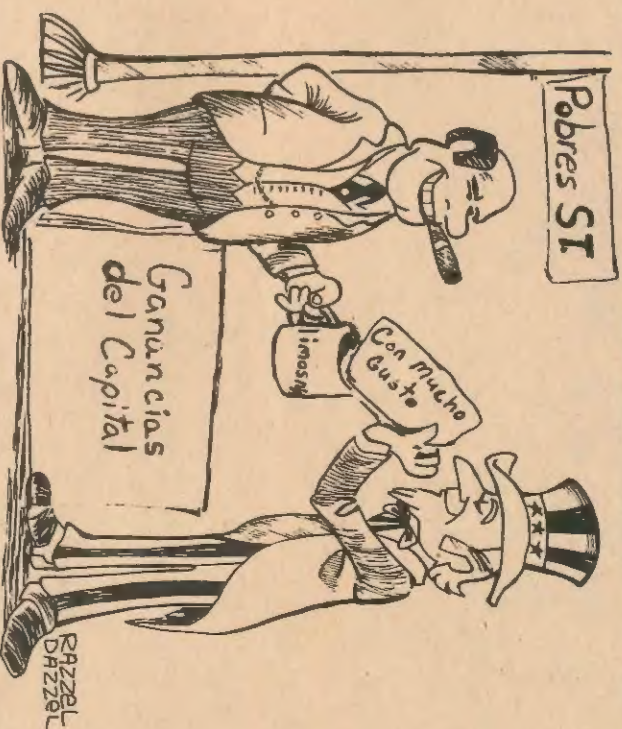
- unión
- doctor
- dentista
- limosna a la iglesia
- \$750 por su esposa y cada dependiente
- taxes en compra de carro
- robo, accidente pérdida
- intereses de préstamos

Prepare bien todos los gastos y guarde todos los talónes.

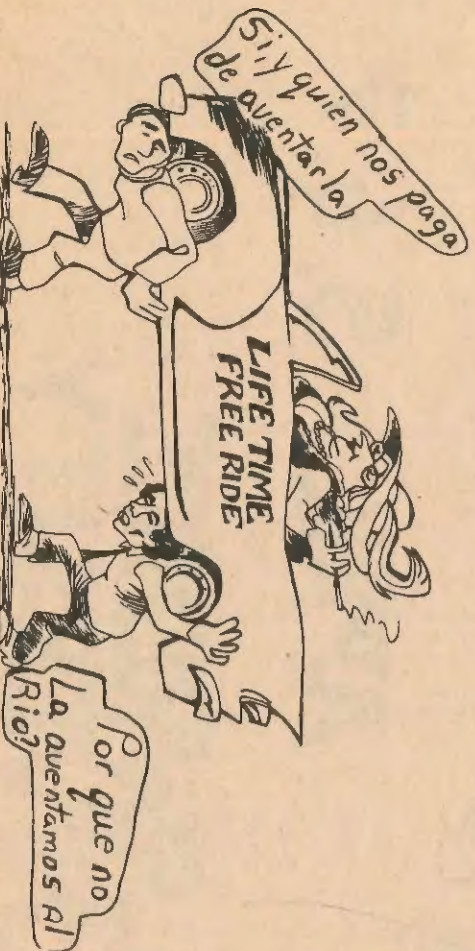
Es muy importante estudiar y entender el pago y el funcionamiento de contribuciones e impuestos. Aprenda como le hacen los negociantes y no será engañado.



Las minas, pozos de petroleo pierden precio; se están acabando. El gobierno permite a las compañías deducir el 22% de las ganancias y no pagar taxes por dicha cantidad. Resultado: Los ciudadanos pierden un billón de dólares, todos los años, porque compañías de petroleo escapan ciertos impuestos.



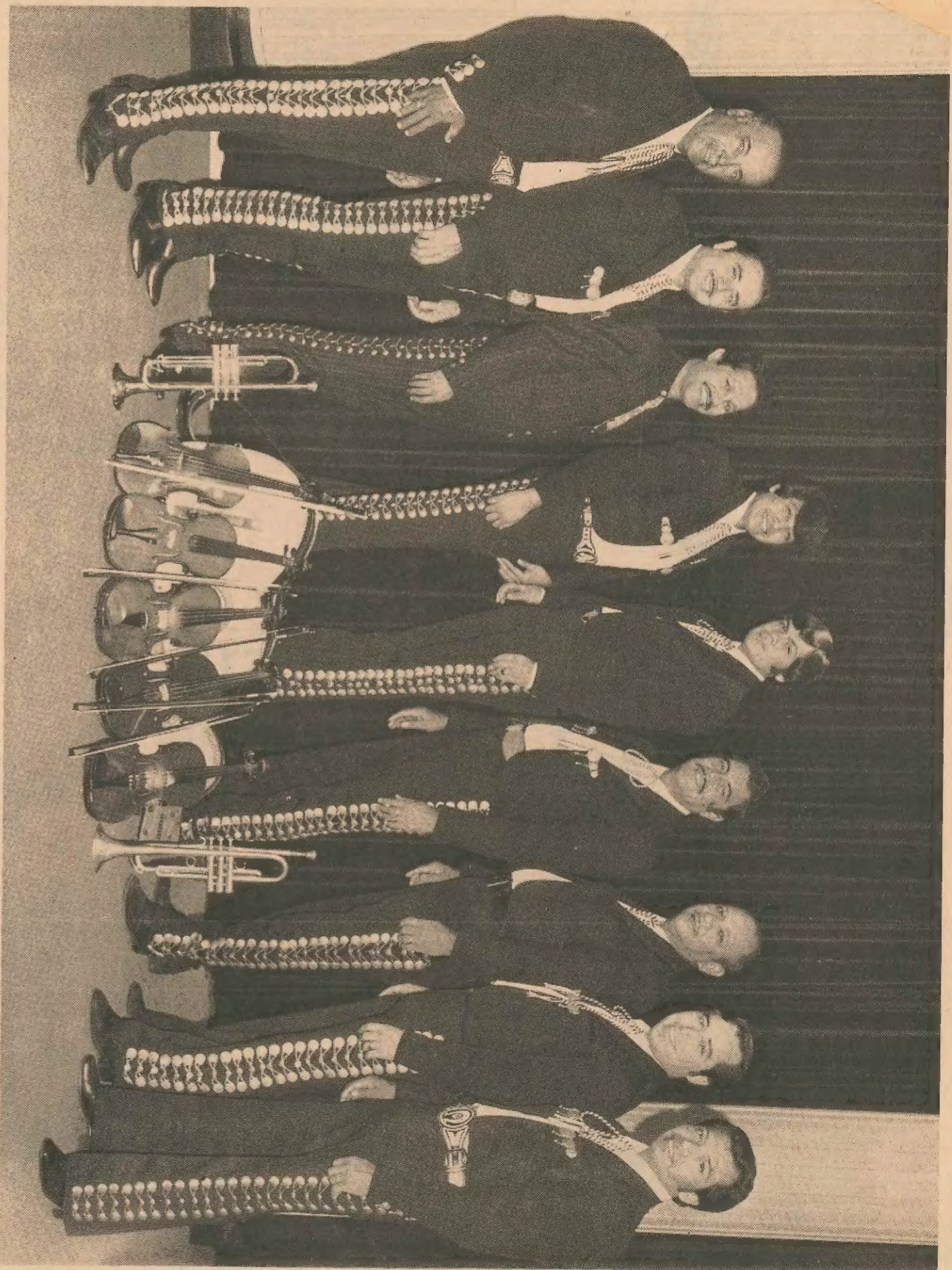
Nuestro pais sufre 3 billones de perdidas todos los años, a causa de compañías de huyen al extranjero y luego venden aquí, pero no pagan impuestos.



Esto poquito para usted, Muchas gracias en que le puedo servir?







## I Parte:

FRIDAY, APRIL 5, 1974

Two special movies to be shown:  
"Salt of The Earth" and "Teatro Campesino"

## II Parte:

SATURDAY, APRIL 6, 1974

Members of nuestra raza from throughout the state speak on bilingual education, prison reform, and other issues.

BAILE: con LOS IMPERIALES DE RACINE  
A las 7:00pm.

## III Parte:

SUNDAY, APRIL 7, 1974

Speakers and members of La Raza, Inc. de nuestra region--por la tarde.  
MARIACHI DE SAN LUIS DE CHICAGO  
a las 7:00pm.

"EL GRITO CHICANO"  
GOAL: To educate the residents of the Fox Valley and Lawrence University communities on issues pertaining to Chicano culture and identity.  
To develop a common bond of cooperation between these two groups.

# EL GRITO... A SHOUT FOR AWARENESS LAWRENCE UNIVERSITY APRIL 5, 6, 7





¡A Vienen  
Por mis Tapés

Venite para hombre!!!  
Son los migrantes, han pa las labores,  
no vienen para el gas



El dinero controla nuestra vida.



**NEENAH**  
FOUNDRY COMPANY

Los muchachos de la Neehna están batallando por mejorar la situación. Acaban de escribir un cargo de discriminación contra la enfermera que abusa de nuestra gente. "I don't know why the company employs them; not a word of English". Humilla de muchas maneras a nuestra gente y eso no puede continuar.

El representante de la unión Iron and metal sheet workers Umberto Treviño, peleó el despido de Abraham Negrete (por razón de que Negrete no habla el Inglés y por lo tanto no pudo comunicarse con la administración) y, hoy, Negrete trabaja otra vez en la fundición, con todos los derechos restablecidos.

# Noticias...

## SUPREME COURT DECISION PAVES WAY FOR BILINGUAL/BICULTURAL EDUCATION

Washington--Henry M. Ramirez, Chairman of the Cabinet Committee on opportunities for Spanish Speaking people, said the Supreme Court's ruling requiring public school systems to take positive action to help children who do not speak English "paves the way for Bilingual Bicultural education as a basic right of Spanish Speaking students."

The Supreme Court held unanimously Jan. 21 that schools which provide the same education to all students do not satisfy the law when some pupils are "effectively foreclosed from any meaningful education" by a language barrier.

Schools can no longer discriminate against students on the basis of national origin. "These schools must now cope with the language problems of students who do not speak English. The school system; must provide bilingual/bicultural programs so that Spanish Speaking students can receive the same educational opportunities afforded other Americans."

The Supreme Court based its decision on Title VI of the 1964 Civil Rights Act. The case involved poor Chinese school children in San Francisco. It has been the first time the Supreme Court had interpreted the "national origin" section of Title VI.

## NUESTROS NINOS

Bill Jensen, y otros estudiantes de la Universidad Lawrence, enseñan escuela a niños mejicanos en Shioton. He aquí algunos comentarios acerca de sus experiencias: "He observado que nuestra función mas importante con los niños, no es la enseñanza académica sino nuestra relación personal. Mostrar nuestro interés en sus vidas. Los maestros escuchan porque tienen interés en lo que dicen los niños". Al niño mejicano se le escucha muy poco en las escuelas; y la voz de la familia es casi nula.

## CHILDREN ARE FIRST

In most important function we tutors have is not so much academic assistance, but rather the individual child; showing an interest in life, which in turn their own self interest displays itself in improved academic work. The parents of these children have told Fr. Pancho that because of tutors their children are improving in school. Children like to talk about their schools, friends, pets, and experiences. The tutors are there because they are interested in what the children have to say. These friendships are the most important things that arise from the tutoring program. They are valuable both to the students and the tutor as learning takes place on both sides.

## Respetar Diferencias

is not as easy  
as you think.



## NUESTRA GENTE

En este libro, empapado de Espíritu de La Raza, encontrarán nuestros lectores diferentes facetas de la vida del trabajador del campo; sus ansiedades, pasiones, comentarios, chistes, injusticias de trabajo y explotación.

El grupo que se propuso escribir y publicar NUESTRA GENTE en el verano de 1973 no eran autores o escritores expertos con ideales definidos; eran doce jóvenes, muchachos y muchachas de La Raza que tenían deseos de aprender, retratar y documentar su propia vida y la de su gente.

El trabajo se presentaba arriesgado pero muy interesante. Las cámaras, el papel y el lápiz eran sus instrumentos de trabajo. El pago de \$2.00 por hora era bueno.

De pronto, la monotonía del campo se había transformado en continuo viajar. Gentes nuevas, situaciones distintas acuparían el lugar de la vida de familia. De campesinos se habían transformado en fotógrafos, periodistas y escritores con el fin de estudiar y documentar al mismo tiempo la historia de su gente.

El fin primordial no fue sin embargo la producción de este libro, sino el desarrollo personal del individuo. Búsqueda y perfeccionamiento de talentos. El programa estaba basado en un plan de comunicaciones que incluía: radio, prensa, arte y fotografía.

**RADIO:** Por doce semanas se encargarían de la producción de una hora semanal de noticias, música y variedades.

**PRENSA:** Trabajarían por tres meses como reporteros para un periódico mensual "ADELANTE RAZA!" investigando situaciones y recogiendo comentarios de su gente.

**FOTOGRAFIA Y ARTE:** Así mismo, durante ese tiempo, captarían en retrato y dibujo variedad de imágenes que fueran reflejo de la vida de nuestra gente.

**LIBRO:** Al terminar el programa, este proyecto que había comenzado como educación y experiencia y busquedo de talentos, culminó en el presente resultado: Un Libro. Fue tal la riqueza de experiencias, comentarios, chistes y fotografías que decidimos juntarlos, darles forma y vida, y publicarlos para beneficio de La Raza.

Estas páginas pues son un reflejo de los sudores y esfuerzos de estos doce muchachos y muchachas migrantes. Son, así mismo, reflejo de nuestra gente que cuenta su historia y experiencias. En este libro encontrarán los lectores documentos que ilustran el trabajo; los contratos; la miseria y experiencias del trabajador campesino.

Y, finalmente, NUESTRA GENTE capta en dibujos y fotografías el espíritu de nuestra gente.

## INTRODUCTION

The book Nuestra Gente is a result of the struggle, frustrations, happiness, new discoveries in education and a living experience of History of 12 young chicano migrant youth during the summer of 1973; and at the same time, the present book, is a story of migrant workers and it relates to their anxieties, work contracts, abuses and injustices as seen and documented by migrant youth. You will find a rich variety of living experienced in the following comments, jokes, cartoon, drawings, and photos.

For La Raza Inc. and director of Title I migrant program this book represents an innovative, creative and challenging learning experience. The non academic instruction, similar to this one, should be multiplied by states, by locations, by people to = equal growth, independence of the chicano.

Main assets of the program  
A mass media proyecto; fotograf , radio, paper—became the tool of the educational growth of the migrant youth.

In our language proyecto, the language of the native is no longer a handicap, rather a treasure to be explored and accepted.

History  
History stops being a colorless textbook for the young chicano that is forced to take a bath in his own life, customs, traditions, language or to document it through fotograf . The students daily life becomes a change creating drive, his present the root of the future, not of a manana that must occur, a future that will be created.

An eight week course.  
This non academic instruction was in reality an 8 week credited course with 3 credits in journalism; 5 in photography and 5 in public speech.

Journalism:  
The young migrant journalist becomes more secure less afraid. The fields and migrant camps ceased to be the daily routine, growers and crew leaders y demas patronos are no longer masters but subjects of inquiries and interview. State laws become alive and real as you comment and interpret them in reports. For the first time in a life you learn to ask and listen, make comments, take notes that will be published to educate and not to get a report card.

Radio:  
An hour of radio time demands reading and classification of news; selection of music and painful hours of practice for a clear delivery of speech, and again the language of the native, becomes a frame for success.

Photography:  
Pictures, unlike words, don't disappear in the atmosphere, but remain exposed as a revealing document light, colors, beauty and scenic places of the state are enjoyed in slow motion and no longer passed by. Housing, economy/politics are not longer discussed as academic matter, but misery and exploitation are documented in black and white and have times in color.

The migrant youth, in cooperative with La Raza, Inc. of Appleton and Title I proudly present "Nuestra Gente" to the public of Wisconsin.

## NOSTALGIA

Hace ya diez años  
que recoro el mundo  
He vivido poco!  
Me he cansado mucho!  
Quien vive de prisa no vive de veras;  
quien no echa raíces no puede dar frutos.

Ser río que corre,  
ser nube que pasa sin dejar recuerdos  
ni rastro ninguno, es triste;  
y mas triste para el que se siente nube en lo elevado  
río en lo profundo.

Quisiera ser arbol  
mejor que ser ave;  
quisiera ser leno  
mejor que ser humo,  
y al viaje que cansa prefiero el teruno  
la ciudad nativa, con sus compañeros, arcaicos baldo  
portales vetustos y calles estrechas como si las casas  
tampoco quisieran separarse mucho . . .

Estoy en la orilla de un cendero abrupto.  
Miro la serpiente de la carretera,  
que en cada montana  
da vueltas a un nudo,  
y entonces . . . comprendo  
que el camino es largo,  
que el terreno es brusco,  
que el paisaje es mustio . . .

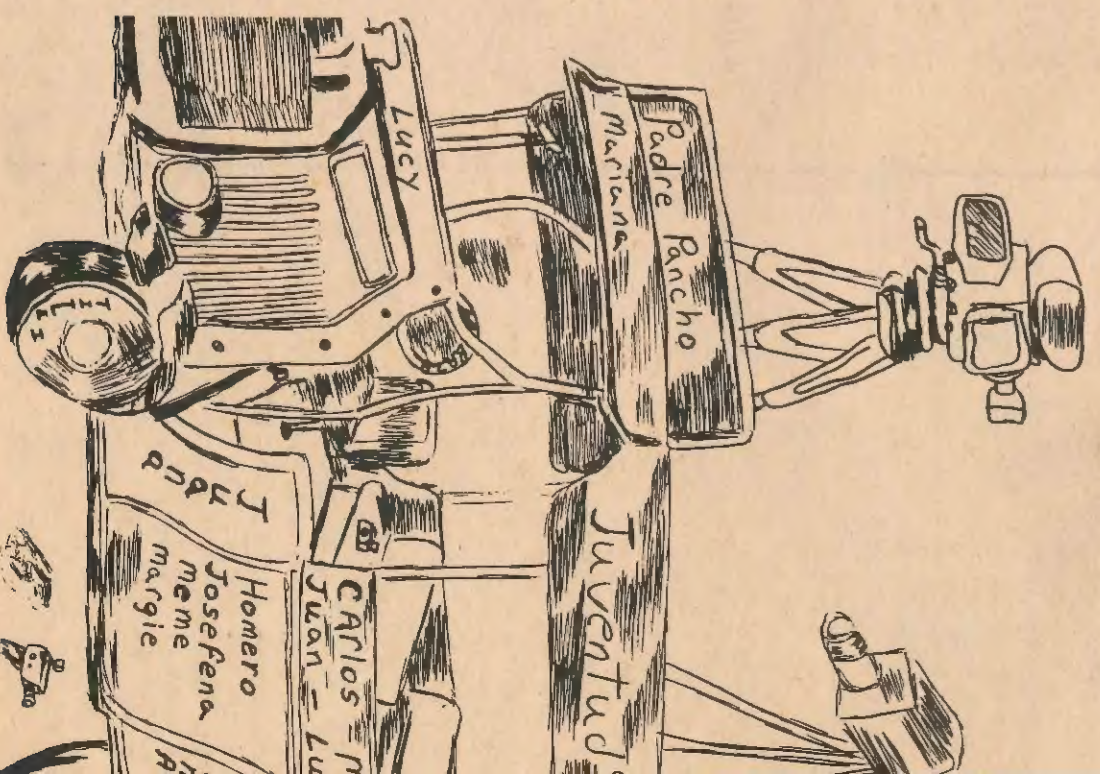
Señor! Ya me canso de viajar,  
ya siento nostalgia,  
ya ansio descansar muy junto a los míos . . .

Todos rodearan mi asiento  
para que les cuente  
mis penas y mis triunfos y yo,  
a la manera del que recoriera las mil y una noche  
de mis aventuras  
acabare en esta frase de infortunio . . .

He vivido poco!  
Me he cansado mucho!

Por: Maria Treviño

## NUESTRA GENTE





1871 "He (the convicted felon) has, as a consequence of his crime, not only forfeited his liberty, but all his personal rights except those which the law in its humanity accords to him. He is, for the time being, the slave of the State."

—Supreme Court of Virginia

1971 "We no longer wish to be treated as statistics, as numbers. We want to be treated as human beings; we will be treated as human beings. If we cannot live as people, we will at least try to die like men."

—Attica inmate Charles Horatio (Flip) Crowley

## DO PRISONERS HAVE LEGAL RIGHTS?

### WHO GOES TO JAIL?

- 12% of the U. S. population is Black, but . . . 40 % of the U. S. prisoners are Black.
- 18% of Californians are Black & Chicano, but . . . 50% of the state's prisoners are Black & Chicano.
- 12.8% of Illinois population is Black, but . . . 53% of the state's prisoners are Black.
- 14% more whites than Blacks are paroled yearly from federal prison. This increases the proportion of Blacks in prison.

### WHO STAYS OUT?

1969 California study:  
*while collar crimes:* tax fraud — imprisoned . . . . . 1.8%  
average sentence . . . . . 7 mos.  
*crimes of the poor:* burglary, car theft — imprisoned. . . 60%  
average sentence . . . burglary 33 mos; car theft 18 mos.  
"Arrests, convictions and punishments have been reserved principally for the lower economic and social classes . . . These facts suggest that the man who steals a wallet lands in jail; but if he steals a railroad, he may become not only wealthy . . . but politically powerful."

—Crime and Race, Wolfgang and Cohen, 1970

### WHO ARE THE JAILERS?

97% of all prison administrators are white.  
95% of all prison guards are white.  
*Guards:* As a group, they are middle-aged. 1 out of 6 did not finish high school; 3 out of 4 earn less than \$650 a month. Many are retired military men.

### WHO GETS PAROLED? . . . AND WHO DECIDES?

14% more whites than Blacks are paroled yearly from prison. This increases the proportion of Blacks in prison.  
California's parole board appointees are almost all former policemen, prosecutors, FBI and correctional personnel.  
New York's 11-member board has 2 Blacks and 1 Puerto Rican. They earn \$32,075 yearly and usually give prisoners less than 5 minutes for a parole hearing.

### WHO IS A "POLITICAL" PRISONER?

Some Blacks have been jailed for alleged illegal acts arising out of their social and political beliefs. But now many Black inmates have broadened the definition and consider themselves as "political" prisoners.

"Mugging, theft, pimping and shooting dope are not themselves political actions, particularly when the victims are most often other Black people . . . But it must be understood that the majority of Black offenses have their roots in the political and economic deprivation of Black Americans . . . and that these are the primary causes of Black crime . . . All Black prisoners are (therefore) political prisoners." —Professor Robert Chrisman, Black Scholar, 1971

The prison system has failed. Instead of turning off crime, prisons turn out criminals: 80% of all serious offenses are committed by former convicts. Instead of rehabilitating prisoners and teaching them useful trades, the prison "corrections" system spends only 5% of its budget for education, job training and health. 95% goes into custodial costs: walls, guns, guards.

The people behind bars are mainly the poor, the unskilled and the nonwhite.

The poor are in jail awaiting trial because they cannot pay money bail. They are a majority of the 52% confined in the nation's jails who have not even been convicted of a crime.

### Racism In Prisons

A new breed of proud young Blacks, Puerto Ricans and Chicanos are in prison today. They are ghetto people from the cities. They are often sent hundreds of miles from their homes to remote, rural areas where most prisons are located. Their jailkeepers come from the small, neighboring towns; almost all the guards are white. This has led to prisoner charges of hostility and racism.



### Interfaith Committee

A Wisconsin Interfaith Committee Aiding Farm Workers has recently been formed. The three major religious faiths are represented on the committee, including seven Protestant denominations.

# NOTICIAS DE NUESTRO PUEBLO

Somos un grupo de gente  
que contribuye a la riqueza  
de grandes companias

Trabajadores nobles  
fuertes  
dispuestos siempre  
a lo bueno  
a lo peor

Trabajo duro  
y pesado—  
aguantan  
soportan

### OSHA—MORE INSPECTORS

This is another article in a series on the OSHA regulations.

Under an agreement between the Occupational Safety and Health Act Administration and the Wisconsin Department of Industry, Labor and Human Relations DILHR, administration of OSHA and inspections are handled by the State of Wisconsin. Though there were only about 4 federal OSHA compliance officers making inspections in Wisconsin will have approximately 70 inspectors on the job.

### UFWA SUPPORTER CREED

As brothers and sisters of the men, women and children who feed us everyday, WE BELIEVE . . . . .  
that all men have the God-given right to be respected as dignified human beings in their work.  
that child labor, once known and abhorred in industrial labor, should cease immediately in farm labor.  
that the dignity and rights of farm workers and consumers alike call for carefully controlled use of pesticides and other sprays in the fields.  
that farm worker children have as much right to an education and health care as do all other children in America.  
that the farm workers have the right to be represented by the union of their choice to accomplish these just and long overdue ends.



[illegible]

## RAZA UNIDA PARTY

CONFIDENTIAL  
FEB 8 1960

"I have received far too many inquiries about the 'energy crisis' and its consequences for seasonal employment in the Northern states this summer. Our candidates for public office, our elected officials, and our party officials all have repeatedly been deluged with requests for relief from the excessive profits and prices; from the shortages on weekends, nights and end of month; and from the virtual inactivity of the government in solving this problem."

"We propose the following solution:

- "Your immediate attention to this problem and solution is demanded.

**From Press Dispatches**

**Washington, D. C.** — The Justice Department Wednesday filed its first civil rights suit against an entire industry, accusing the nation's trucking firms and two major unions of discriminating against blacks and persons with Spanish surnames.

Estas firmas comerciales de transporte han sido acusadas de "discriminar y eliminar" a nuestra gente. Esperamos que, a causa de esos cargos, procuren de dar empleo y entrenamiento a los excluidos.

Una de las compañías nombradas en la acusación es la poderosa union de los Teamsters.

## Excluidos

COMMENTS

The federal manpower program replaces all of the other federally funded employment-related programs including the emergency employment act (EEA), Neighborhood Youth Corps and Operation Mainstream.

The county, as a prime sponsor of manpower training, has received a \$15,000 planning grant which is good until Aug. 1. At that time action program funding is supposed to take over.

The federal manpower program replaces all of the other federally funded employment-related programs including the emergency employment act (EEA), Neighborhood Youth Conference, and Operation Mainstream.

Fifteen members have been named to the Outagamie County Manpower Planning Council by County Executive Woehler.

# 15 appointments to manpower planning unit